

# SAMPAN

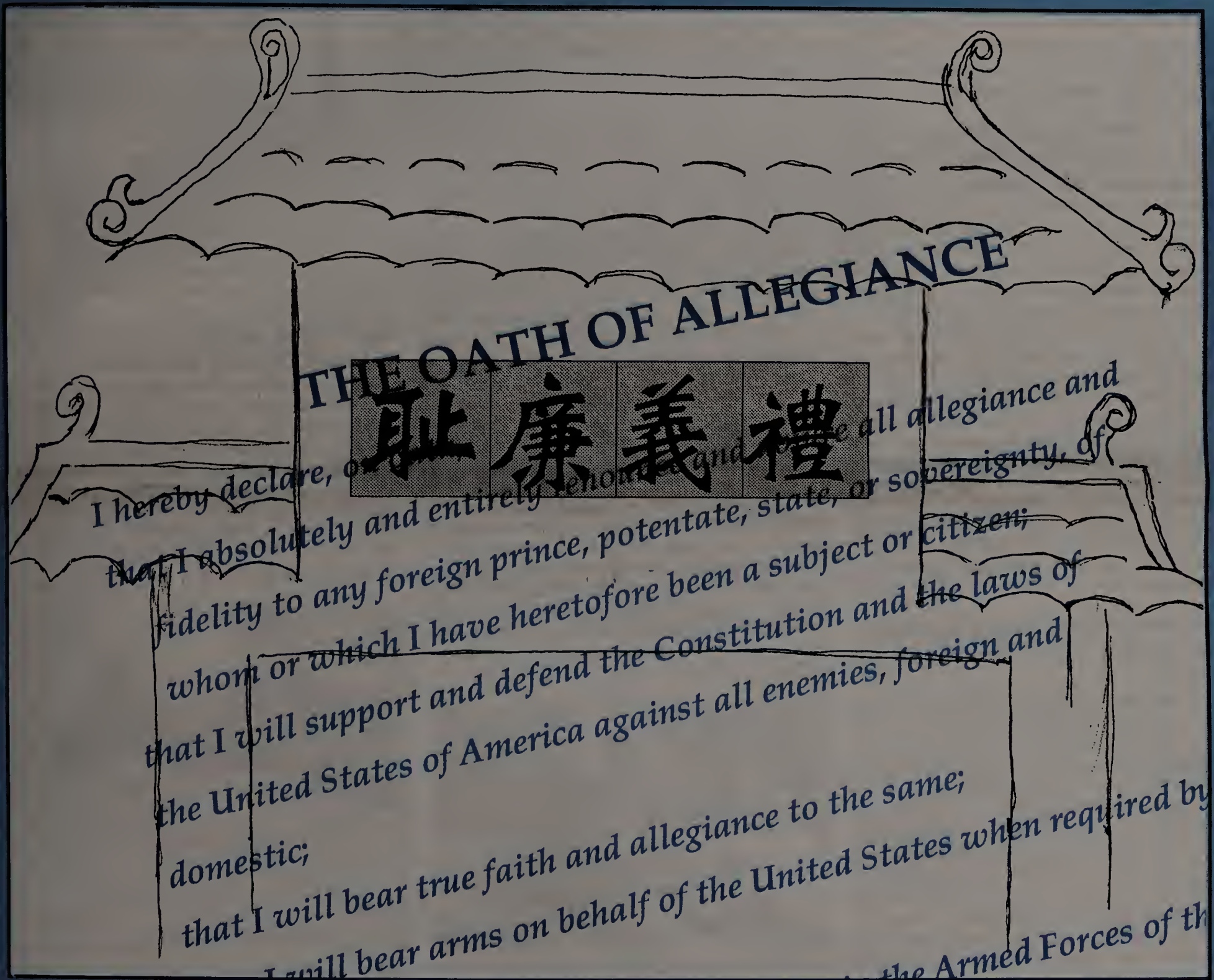


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## 尋找在美華人定位



## Fitting in, Standing out

Local Chinese Discuss the Asian Identity in America

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**THE SAMPAN**

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## NEWS

## NATIONAL

## One of Three Assailants in a Anti-Asian Attack Expelled from SUNY-Binghampton

The SUNY-Binghamton Office of Public Relations announced on May 1 that Nicholas Richetti was expelled for his participation in a brutal attack, during which he and two others shouted racial slurs, against four Asian American students on campus; the attack occurred on February 27. One student suffered a skull fracture, hemorrhaging and a cerebral concussion. A second student, Chad Scott, was suspended until fall 2002. The charges against the third student, Christopher Taylor, were dropped. The Broome County District Attorney has brought felony charges of second-degree gang assault against all three white students. "It is inconceivable that the Administration would expel only one student, given the overwhelming evidence of the involvement of all three wrestlers in this vicious attack," said Sin Yen Ling, Asian American Legal Defense and Education Fund legal fellow.

## Newly formed Asian American and Pacific Islander Development Coalition Holds Inaugural Convention.

Representatives from over 100 Asian American and Pacific Islander community organizations gathered in Washington D.C. for the first convention of the National Coalition for Asian Pacific American Community Development (CAPACD) from May 1 to 3. The convention featured 16 workshops on topics such as community investment initiatives, leveraging government and corporate resources and strategies for building broad-based coalitions. The founding members of CAPACD include 17 community-based organizations. Three of the founders—the Asian Community Development Corporation (ACDC), VietAID, and the Cambodian American League of Lowell—are from the Boston metropolitan area. ACDC's Director for Economic Development, Douglas Ling, said, "Asian community development organizations large and small in the Greater Boston area will benefit from participating in the coalition."

## Asian Pacific Health Centers Prepared to Begin Breast and Cervical Cancer Programs

The Association of Asian Pacific Community Health Organizations (AAPCHO) held an orientation during the week of May 8 to 12 for five community health centers in San Francisco that provided them with the tools to implement breast and cervical cancer programs that are tailored specifically for Asian American and Pacific Islander (AAPI) women. Each center is ready to follow through on their plans to increase early detection of these cancers in AAPI women, who among other minorities are in a high risk pool for these diseases. Two of the participating centers are in the Boston area—the South Cove Community Health Center, and the Family Health Center.

## LOCAL

## Massachusetts Senate Includes CAP Funding in New Budget

Despite the fact that the Massachusetts House of Representatives did not include the Citizenship Assistance Program (CAP) in its fiscal year 2001 budget, the Senate Ways and Means Committee elected on May 17 to continue funding the program in its budget. CAP was created to assist immigrants in becoming citizens by funding more than 100 community agencies who run ESL and civics classes and help people navigate the citizenship application process. CAP helps those immigrants who lost federal benefits under the restrictive federal welfare law and were shifted to state benefits instead. Once citizens, the immigrants are again eligible for federal assistance. The program has helped more than 18,000 low-income immigrants.

## Health Study of Chinatown Foreshadows Negative Effects of Traffic and Construction

A study commissioned by the Campaign to Protect Chinatown charting the health effects of traffic and construction on Chinatown residents was published in the current issue of the *Journal of Immigrant Health*. While the study's principal author, Dr. Doug Brugge, assistant professor of Family Medicine and Community Health at Tufts University School of Medicine said that the study "does not prove that air pollution is affecting resident health, but it is consistent with that possibility and bears further investigation." Residents responded to questions about current traffic and construction pollution, the need for more open space, and the threat of physical injury. Thirty-six percent of the respondents reported being bothered by exhaust. Those who reported being bothered by air pollution and/or noise were more likely to also report burning, itching eyes, headaches, tiredness and running noses in the preceding month. Respondents almost unanimously felt there was not enough open space nor parks in the community. Almost a quarter of the respondents knew someone who had been involved in an accident with a motor vehicle. In closing, the study found that residents were unable to identify which government agencies were responsible for protecting the health of Chinatown residents.



**Providing information.** Emily Damiano and Sailesh Bhandary of the Asian American Civic Association (AACA) give information about job training and other services provided by the AACA to TCC/ACDC job fair participants.

## TCC and ACDC Held Job Fair

The Chinatown Coalition and the Asian Community Development Corporation sponsored its annual Job and Job Training Fair on May 12 in the State Transportation Building. Thirty-five companies and seven training and placement agencies registered for the event. Participating employers varied from Fleet Bank and the City of Boston to Tufts and Harvard Universities. 155 prospective employees registered. The average number of resumes received by a company was 18.2 (5 companies reported).



**A Political Discussion.** Daniel Lam, Randolph Selectman; Amy Mah Sangiolo, Newton Alderman; and Rithy Uong, Lowell City Councilor (front, left to right); and Dr. Paul Watanabe, co-director of the Institute for Asian American Studies; and Michael Liu, research associate at UMass-Boston (back, left to right) participated in the panel discussion about Asian American elected officials on May 11.

## Local Asian American Elected Officials Discuss Challenges and Victories.

The Asian Pacific American Agenda Coalition sponsored a panel discussion on local politics in which three Asian American elected officials (pictured above) discussed the reasons why they chose to run for office and how they ran their campaigns. They also addressed what difficulties they faced as elected officials and what they felt were their responsibilities to their constituents. The event was held May 11 in the Faculty Club at the University of Massachusetts-Boston.



## Hunting for a job at the Doubletree Hotel.

Prospective employees fill out applications to work at the new Doubletree Hotel in Chinatown. The AACA provided space and translating services for the Doubletree Job Fair held May 23, and 6. About 500 job seekers came to the three day job fair.

## Local Asian American Lawyers Celebrate 15th Anniversary.

The Asian American Lawyers Association of Massachusetts (AALM) celebrated its 15 years of existence and accomplishments on May 6 by hosting a conference and gala banquet. The Northeast Regional Conference brought together Asian Pacific American (APA) attorneys from affiliates in New England, New York, New Jersey and the Delaware Valley. The conference explored cutting-edge legal and political issues facing the APA community, such as civil rights in education and the internet.

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## COVER STORY

## Fitting in, Standing out

Local Chinese Discuss the Asian Identity in America

By Sunny Zhang

For overseas Chinese in the United States and elsewhere in the world, Chinatown used to be the only place where they gathered; today, for Chinese immigrants, especially overseas students, Chinatown is only regarded as a place where they hold dinner parties and exchange reminiscences.

Today's Chinese immigrants, like all other minority groups in America, legally enjoy the same rights as white people in education, employment and social welfare. However, for the Chinese Americans, "equality," in its real sense, is far from being achieved. Part of this is due to the social system in America, part is due to the shortcomings in the Chinese themselves.

How do you start a new career and life in a brand-new land? How do you merge into mainstream American society? How do you face up to different cultures? How do you assert your own rights? These are frequently asked questions among the Chinese in America. I interviewed people from various walks of life and collected their answers to these questions.

## The passing face

A majority of Chinese consider themselves to be only sojourners in America. The differences in cultures and social customs make it very hard for them to identify psychologically with the new land. Some of them even prefer to gradually isolate and marginalize themselves by leading a life of complacency.

Zhengguo Kang, an instructor of Chinese literature at Yale University, believed that people come to America in pursuit of freedom, but, at the same time, they lose other freedoms. The latter "freedom" may refer to riding your bike in the evening to a friend's for some drinking and chatting. Here, in America, everybody is busy earning a living, thus reducing the chance to communicate with others. Likewise, there are fewer friends here than in China with whom you can communicate.

Doris Chu, president of the International Institute in Boston, said, "I am a voluntary sojourner. We are just like guests in America. No matter where I am, whom I talk with, how fluent my English is, I never try to disguise the fact that I am Chinese. Chinese is my mother tongue and English is my second language. I have an accent, but it does not affect my communication with people."

Professor Huifeng Lu, who immigrated to America thirty years ago and taught at Harvard University, said, "The Chinese in America are different from other new immigrants. After only a couple of years, those immigrants from Europe or Africa would be easily identified as 'Americans,' in spite of their accent."

"However, the Chinese, with their yellow skin color, are more often than not regarded as 'foreigners.' For example, I have lived in the States for all these years, my English is better than most of those born here, and my house is the best in the neighborhood, but people don't identify me as an 'American.' Instead, they refer me as a wealthy foreigner, or Asian, or Chinese."

Seven years ago, I interviewed Annchee Min, author of "Red Azalea." When talking about the place the Chinese were to occupy in American mainstream culture, Min cited the Hollywood experience of actress Joan Chen, "Your yellow skin face restricts the role you are given. You don't get that many acting chances. And you have to play some third-rate roles to fill up the vacancies."

After only a couple of years, today's Hollywood has not only Kungfu stars like Jackie Chen and Jet Lee, but also art-film stars like Chou Yun Fat, and even first-class directors like Ann Lee.

Joan Chen herself is no longer a petty Chinese star striving for her place through some self-effacing

means. The movie "Xiu Xiu" she directed received quite some attention from mainstream society. The new movie she is directing is an all Hollywood investment. What her success story indicates is that with the rising position of the Chinese in America, Chinese women can also occupy their place in American mainstream culture as long as they make the effort.



*A Flower for a Mother.* Students at the Newton Chinese School show off the paper Carnations they made on Mother's Day, May 14.

## Revealing your potential

What was most striking about Chu's comments was her idea that "In America, be sure not to define yourself in the first place as a minority and adapt to mainstream culture from a non-mainstream stance. One should first of all think of himself as part of the mainstream."

"Over the past twenty years, we grow from being unknown to attracting media attention through holding exhibitions and staging Peking operas. This was not achieved because we are Chinese and a minority group, but because we exert our own efforts. There are nearly two hundred theatrical troupes. Trying to stand its ground is equally hard for each one of them. One should never regard oneself as being inferior."

"America is an open society, but I always view Chinese culture as the mainstream in world culture. Therefore, never expect others to treat and favor us as a minority group. In fact, nowadays the media no longer mentions the troupe as a Chinese troupe, but instead, praise or criticize it as they do to all other troupes."

Professor Cao, a physics professor at Massachusetts Institute of Technology, holds the same opinion that the Chinese can only find their place in American academic circles through their own strengths rather than through nepotism or brown-nosing.

"Those locally born and bred have more advantage than us immigrants in finding funds and establishing social connections. But, this does not mean that immigrants have no place to stand. Most of the Chinese are hardworking and very outstanding in their academic performance, which is an asset," he said.

Jenny Shi, vice-president of a local bank, said, "Comparatively speaking, there are fewer Chinese people entering managerial levels in America. The reason might be specialty; it might also be language. A management degree from a good school was the prerequisite for me to advance into management. Working among the Americans, the most important thing is to remain neither supercilious nor obsequious."

We Chinese won't get into higher leadership through connections. Here, in America, the complicated interpersonal relations exist everywhere. For example, a woman colleague of mine often tells on other people to her supervisors. Of course, I won't tattle to superiors like that, but meanwhile I cannot easily let it go. Whenever appropriate,

we will assert our own rights as Chinese.

"Make sure your supervisor knows what you have accomplished, be it good or bad. Never adopt the 'being modest' attitude typical in Chinese tradition. The most fundamental point is that you should be really competent in your business. America is a free society. You can just quit and leave if you really feel unhappy. This way you won't feel yourself inferior to other people."

## Balancing extremes

There are two diametrically opposite trends among the Chinese in America. One holds that to merge into the mainstream one must adapt to mainstream culture, such as speaking fluent English, enjoying western food and socializing with white people.

The other trend is to tenaciously hold on to Chinese culture and refuse to accept Western culture. The common voice expressed in the various interviews I did was that "It doesn't have to be like this."

Chu said, "Many directors in the International Institute enjoy very high social and economic status. So, for a long time, I had to attend social functions in order to develop the institute. I can say that people in the upper-class circles lead a totally different life from those ordinary

Americans we see every day. While interacting among them, I never tried to disguise my background and viewpoint as a Chinese. Actually, I often feel proud of them. I find it ridiculous that some people expect to raise their social status through marriage to white people. Though I'm not against intermarriage, I feel pity for such a betrayal of marriage, which will end up receiving no respect from other people."

Shi used the word "open" to describe her opinion on this issue. "Some try their utmost to be Americanized, and some have gone to the other extreme. In fact, I hold a very open-minded attitude toward accepting American culture."

"To interact with the Americans, you should know their culture. Otherwise, you will find it hard to communicate with them. It would be extremely hard for those working as managers. Actually, there is quite a lot in American culture that deserves our learning. Many new immigrants pay no attention to what is going on around them; instead, their whole life is around their work, studies and family. One can hardly derive much pleasure from such a life."

"As long as you don't learn in order to cater, you will eventually find pleasure in trying to understand American culture. Take baseball and golf for example. I began to learn them because I had to for the sake of my work. Now, I have truly developed a liking for them and play them as a pastime. At the same time, when you learn from American culture, you can also introduce your colleagues to Chinese culture, like authentic Chinese food for a start."

"In spite of differences, Chinese and American cultures also share many similarities. In management, for example, both in China and America, the most important thing is to show concern for your subordinates. One should make them feel happy as a team, avoid over-criticizing them, and give them the chance to develop themselves. For those not yet adequately competent in their business, one should provide them with training opportunities."

Jill Cheng, who worked in large publishing houses, established "Cheng & Tsui Company." Looking back on her life experience in America, she concluded,

*Continued on p. 4*

## The Sampan

200 Tremont St., Boston, Mass. 02116  
(617) 426-9492; Fax: (617) 482-2316

English Editor: Eric William Schramm  
Assistant Chinese Editor: Sunny Zhang  
Marketing Director: Evelyn Tang  
Design & Layout: Eric William Schramm  
Typesetting/English Ads: Georgianna Tam  
Typesetting/Chinese Ads: Adeline Cheng  
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## COVER STORY

## Fitting in . . . , Continued from p 3.

"Every culture has its own merits and demerits. It is hoped that everyone should try to preserve the best things in his own culture instead of idolizing American culture. The biggest merit in American culture is arrogance on the part of the Americans, who believe their country is the most successful democracy in the world and the only correct system. In fact, every country has its own economic and social backgrounds, and thus cannot just copy the American model."

Huang Yu, a student at the New England School of Accupuncture, told me, "Accupuncture is one hundred percent traditional Chinese culture. However, here in the States, it will not survive without our considering the development of the mainstream culture."

"I think there is much we can learn from the Americans, like the precious spirit of doing accupuncture with their heart. It is different from Chinese I have encountered before, who simply treat it as a way to earn a living."

"Classes here are conducted differently from in China. The homework requires us to develop our creativity. For example, when learning a certain passage, American students use some lively and interesting methods such as composing music, making a cake or shooting photos or tapes. The inquiring spirit of the American students is also something we can learn. Besides, the good things in Western medicine should also be absorbed into Chinese medicine. The rigorous sanitation habits and practices especially deserve our study."

## Developing Chinese culture in America

Like Chu said, Chinese culture is the mainstream in world culture. After the efforts of several generations, we have finally made most Americans change their stereotypical association of "Chinese culture" with feet-binding and long pigtail. But, what they know in their heads about Chinese culture is nothing but chopsticks, Chinese food and pandas. Therefore, we, as Chinese in America, have the responsibility of introducing and spreading Chinese culture.

Chu said, "Actually I do not purposefully go about advertising my cultural background. But, I always desire to share it with my friends, just like I do with a tasty food. I think I am truly proud of Chinese culture and then want to introduce it to everyone I know."

Huang Yu said, "I was surprised when I first entered this school. I didn't expect most of my classmates to be white Americans. Among the forty-plus people in my class, I am the only one from mainland China. There are three from Taiwan and one from Hong Kong."

"Chinese medicine is gaining more and more popularity in America. It can cure many diseases that are difficult for Western medicine. There is a Chinese medicine association in Boston. Some of its doctors have become so well-known that many people come for treatment, including a lot of Westerners."

"Right now, Chinese medicine has not yet been accepted by the National Institute of Health. But, accupuncture, since last year, has been included in many medical insurance plans."

When mentioning her teacher, Yanping Jin, Huang Yu said, "Owing to language problems, American students always complain about Chinese instructors. But, Professor Jin is the only one everyone likes. Talking about her, my classmates all say 'I love her so much.' Though her language skills are not strong, she has her heartfelt love for Chinese medicine and for teaching. Sincerity is the key. If we all introduce our own culture with a love and sincerity from the bottom of our hearts, then naturally the others would accept and even love the cream of Chinese culture."

As a famous cultural city, Boston observes the interaction of a variety of cultures. There is also a large number of Chinese cultural associations. Dancing, painting and calligraphy associations are exceptionally active. Many people involved have their own jobs. But, in their spare time, they participate in and support the development of the groups.

Cathy Chan, who holds a doctorate in chemistry, is in charge of the Chinese Performing Arts Foundation, through which she organizes a variety of activities. In addition, for more than ten years, she has been teaching children Chinese painting at the Newton Chinese School. She believed that Chinese culture can take root in American soil as long as we work together.

Though a businessman, Barry Wong has great interest in cultural and artistic activities, and has constantly supported various activities.

"Though I immigrated to America at a young age, I always think my roots are in China. Doing business is

a means to make a living, but one should not stop at making money. To develop Chinese culture in America requires the strength of every overseas Chinese. So, to support the development of artists in America is also part of our responsibility to develop Chinese culture," he said.

In fact, in Boston alone there are many festivities and activities associated with Chinese culture. Some examples are the Spring Festival, the Dragon Boat Festival



**Practice makes Perfect.** Students at the Newton Chinese School practice a traditional dance.

and the Mid-Autumn Festival, all celebrated annually.

We have traditional activities like lion-dancing, dragon-boat racing and moon admiring. Some public schools organize activities every year that introduce students to cultures of different nations and countries. Chinese culture is of course among those being introduced.

In Newton's "The Week of China," many people are enthusiastic about spreading Chinese culture. Voluntarily taking time off work, they make Chinese snacks, explain Chinese history and teach Chinese painting. The activities help the children to understand the important place Chinese culture occupies in world culture.

## Helping kids find their roots

For many Chinese immigrant parents, the biggest headache is the education for their kids.

The ideas they receive at school are different from those of their parents. ABCs (American Born Chinese) inevitably have conflicts with their elders. The common voice from many parents is: let the kids understand their Chinese cultural background.

Chu said that some of her ABC friends envy her, because they feel they don't have roots in their native culture, and they also cannot completely identify with Western culture. The dilemma vexes them very much.

Recently, I visited the Newton Chinese School. It was a Sunday afternoon. People of all ages from Chinese families in the neighboring towns went there for "China Day."

The festivities included activities for adults like TV programs for grandparents, ball games for fathers, and Mulan sword practice for mothers. For the kids, they took culture classes for the first two hours, then they took classes according to their individual interests. Instruction in Chinese painting, calligraphy, Peking opera, handwork, and dancing were available.

Jenny Yao, who works part-time at the Newton Chinese School, said, "Newton Chinese School has a history of forty years. Many teachers have been teaching here for decades. Not caring about the salary, they only hope our kids will not forget our ancestors' culture."

"They of course come across various problems in their teaching. For example, kids often ask naively: why do I have to come here on weekends to learn Chinese? How come my friends get to play? Whenever this happens, my replies are always like this: there are some things you don't understand right now, but, when you grow up, you will know being able to speak another language is such a pleasant thing. Your friends don't learn Chinese, but maybe they are learning some other language; if you know this language, you can go back with Mom to her hometown and talk with your grandparents and play with other kids there."

"Some children realize the necessity of learning Chinese after their trip to China. Teaching approaches should suit their age. The kids are clever and have their own ideas. For instance, on Mother's Day, we asked kids to write a poem to their moms in Chinese, or to make a gift with their own hands. These are effective means to develop their love for Chinese culture."

But there is always regret. Our textbooks are not well-designed, and some big kids gradually stop coming."

When mentioning her colleagues in the Chinese school, Ms. Yao commented, "I feel that is a little

Chinese world. People get together on weekends, kids learn Chinese, parents play ball and chess and talk about investment experiences. Our principal and administrators all support our work. With not a single bit of snobbishness, we study teaching plans together, sit in on each other's class and hold lectures."

"Our sole purpose is to let these kids know something about Chinese culture. Although all this is not easy, we believe we should start from children in our endeavor to develop Chinese culture. Joint efforts make a big fire."

## Standing out

When Chinese immigrants just arrived in America, they only wished for a stable life. Most of them dissociated themselves from politics and devoted their attention to doing business and making money, hoping this would help enhance their position. But, the fact was this was far from enough.

In Professor Huifeng Lu's opinion, there is no "equality" in its true sense if Chinese people do not have any political standing. No amount of money will make the difference. The basic means to truly enhancing our social status is through participating in politics. More Chinese need to get involved so as to let the mainstream society hear our voice.

In her spare time, Jill Cheng of "Cheng & Tsui Company" volunteers at the Organization of Chinese Americans.

"There should be more Asians coming for political elections, more working at various media. Only in this way can the mainstream hear our voice, and we can assert our own rights," she said.

As for the Wen Ho Lee's case, Cheng felt it was very unfair, "On the surface America is a legal country, but it is really not so when it comes to legal procedures. For example, the coverage on the Chinese done by the media is always very biased, with lots of talk about how imperfect China is, especially how China may pose a threat to the rest of the world. This is very unfair."

On the issue of letting mainstream society hear our voice, Kai Liu, vice-president of Chinese Business Association (CBA), put forward the concepts of "First-generation immigrant" and "second-generation immigrant".

According to him, the new generations have already grown up. They can more conveniently and compatibly communicate with the mainstream society, both linguistically and conceptually. For example, early this year there was a misleading report in *Boston Globe* about Chinatown. The CBA not only voiced its protest, but also communicated with some reporters. Facing the accusation from the mainstream media, the CBA corresponded with both Chinese and Western media to assert its own rights.

"Although we are the minority, we will not tolerate any irresponsible coverage by the public media," said Liu.

In addition to individual participation in politics, the flourishing of Chinese community and organizations also provides some specific way to protect the rights of the Chinese and to assist those Chinese immigrants in need of help.

For example, Chinese students at Harvard University established a website called "Harvard China Review," which creates an information exchange between Chinese hi-tech professionals and the mainstream society. They organize various activities to help those Chinese who are interested in network construction but who may have problem getting funding because of language and cultural barriers. They also provide the mainstream society with information about Chinese community.

Yingying Huang, vice-principal of the Newton Chinese School, said, "The Chinese school is now no longer a place for kids to study; it has also become a place for parents to exchange information. It is like a small Chinese society, where people help, love and care for each other."

As a matter of fact, Chinese groups like this are everywhere to be seen in Chinatown, like the Technology Network Association, the Chinese Medicine Association, the Pharmaceutical Association, and the Writers' Association, to name only a few. Their common objective is to help make our voice widely heard on American soil.

Out of Chinatown, more and more Chinese immigrants in America are working hard for themselves as well as for the benefit of other Chinese in America. It is our belief that Chinese's situation and status will greatly improve in this society as long as we all contribute our own share of effort.



## HEALTH

## TYPE 2 DIABETES:

## A Rising Health Problem for Asians

By Dr. Richard Siegel, physician with the Adult Diabetes Clinic at the New England Medical Center

The Asian Health Collaborative (AHC) is a health-education project of six community organizations: The Asian American Civic Association, Boston Asian Youth Essential Service, Boston Chinatown Neighborhood Center, Greater Boston Chinese Golden Age Center, South Cove Community Health Center, and South Cove YMCA. The project, which is in its fourth year of activities, has been designed to address specific health risks and encourage preventative health care. AHC is the sponsor of this series of seven health columns, of which this is the seventh.

As Asians become more Americanized, they experience diet and lifestyle changes, and, with these changes, there has been an increase in the incidence of Type 2 diabetes.

Diabetes mellitus is a disorder where the sugar level in the blood is higher than normal. Symptoms of diabetes mellitus include excessive urination and thirst, fatigue, weight loss, infections of the skin, blurry vision, and poor ability to heal wounds.

The risk of diabetes can be reduced by increases in physical activity and by diet changes that decrease the intake of animal protein and fat and processed carbohydrates. A healthy diet includes a high intake of fruits, vegetables, and whole grains. Avoiding weight gain and obesity are important for adults and children.

There are two types of diabetes. In both types, there is a deficiency of the hormone insulin which is produced by the pancreas. In Type 1 diabetes, which represents about 10% of all diabetes, the part of the pan-

creas which makes insulin is destroyed by the body's immune system. Type 2 diabetes, which represents 90% of all diabetes cases, occurs when not enough insulin is produced by the pancreas, and when muscles and the liver do not respond to the insulin that is made. The vast majority of Asian and Pacific Islander Americans have Type 2 diabetes.

The increase in Type 2 diabetes is a public health concern because of the medical complications that may occur if it remains untreated. If untreated in the short term, diabetes causes fatigue, excessive urination and thirst; if untreated in the long term, it may cause blindness, kidney failure, heart disease, stroke, nerve damage and poor circulation. Both nerve damage and poor circulation may result in the amputation of feet or legs.

Diabetes is the seventh leading cause of death in the United States and the fifth highest in Asian and Pacific Islander Americans between the ages of 45 and 64.

It is thought that there may be several million people in the United States who are unaware that they have diabetes. Type 2 diabetes can be easily diagnosed through blood tests. It is recommended that Asians who are over the age of 45, have a family history of diabetes, are overweight, do not exercise regularly, had diabetes during pregnancy, or have had baby weighing more than nine pounds at birth, should be screened for diabetes. Anyone who has experienced any of the symptoms listed above such as frequent thirst or urination, or excessive fatigue should also be screened.

Treatment for Type 2 diabetes includes changes

in diet, increases in physical activity, and use of oral medications and insulin. Dietary changes will vary from person to person, but a small weight loss can lead to a significant improvement in the control of one's diabetes. Oral medications may be used alone or in combination with insulin. Additionally, insulin, an injectable medication, may be used by itself for treatment.

The number of people diagnosed with Type 2 diabetes is likely to continue to rise as more Asians adopt a more Americanized lifestyle. Already there is an increasing number of Asian youth being diagnosed with Type 2 diabetes. Encouraging children to be as active as possible in physical activities, to eat balanced diets, and to avoid weight gains will help avoid the risk of diabetes. Efforts are under way at the New England Medical Center to develop an Asian Diabetes and Obesity Center to treat and prevent these problems in the Asian American community.

For more information, call:

Division of Endocrinology at the New England Medical Center: (617) 636-5689 (English language voice menu)

New England Medical Center Translator/Interpreter Service: (617) 636-5547

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# CALENDAR

**May 21 (Sun.) 7:00 p.m.:** The Phillips Brooks House Homeless Committee presents duo-pianists Elaine Kwon and Sandra Hebert in a **benefit concert** at the John Knowles Paine Concert Hall for the Harvard Square homeless Shelter. Tickets are \$14, students and seniors \$9. For more info, call (617) 496-222.

**May 21 (Sun.) 2:00 p.m.:** The town of Brookline will hold its 7th annual **Asian American Heritage Festival** at the Brookline high School in the Robert/Dubbs Auditorium, 115 Greenough St., Brookline. The festival will include taiko drumming, ethnic songs and dance, martial arts demonstrations, children's art displays, and origami demonstrations. Free admission. For more info, call (617) 730-2330.

**May 23 (Tues.) 6:00-8:00 p.m.:** The **Empowerment Zone Governing Board Meeting** will be held at the Morgan Memorial Goodwill Industries, Inc, 1010 Harrison Avenue, Roxbury. For more information, call Carla J. Richards, Transition Manager for the Boston Empowerment Zone: (617) 445-3413.

**May 27 (Sat.) 7:30 p.m.:** The Universal Human Rights International will hold a **cultural and poetry night** titled "Cold Encounter" in celebration of the African Liberation Day. The event will be held near the Dudley Bus Terminal at 2377 Washington Street, Roxbury. RSVP: (617) 445-5200.

**May 28 (Sun.) 11:30 a.m.:** The Boston Chinese Catholic Community (BCCC) will hold its **5th annual Marian Procession** after the 10 a.m. mass at the St. James the Greater Church at 125 Harrison Ave., Chinatown. The procession route will end in front of Holy Trinity Church, 140 Shawmut Ave., South End. There

will be public recitation of the rosaries in several dialects of Chinese and English and the singing of Marian hymns. For more info, call Peter K. Chan at (day) (781) 565-1354, or (evening) (781) 438-4772.

**May 30 (Tues.) 5:30-9:00 p.m.:** The AIDS Action Committee will hold a **free volunteer orientation** at their offices at 131 Clarendon Street, Boston. For more info or to sign up for an orientation, call (617) 450-1235.

**June 1 (Thur.) 6:00-8:00 p.m.:** There will be a **district meeting for the south area of the Central Artery/Tunnel Project** at 185 Kneeland Street. For more info, call Stephen Collins (617) 951-6066.

**June 1 (Thur.) 5:30-7:30:** The Boston Metropolitan Planning Organization and the Boston Transport Department will hold a discussion about local and regional planning efforts that affect Roxbury at the Dudley Branch Library Auditorium at 65 Warren Street, roxbury. For more info, call (617) 973-7107.

**June 3-11 (Mon.-Fri.) 8:00 p.m.-10:00 p.m.; (Sat. and Sun.) 3:00-5:00 p.m.:** The South Shore YMCA (Quincy Branch) will host a free video lecture about **Falun Gong**, an advanced traditional Chinese Qigong which is a powerful practice for the mind and body. The YMCA is located at 79 Coddington Street. For more info, call Howard Long at (617) 479-8500.

**June 8-25 (Tues.-Sat.) 8 p.m.; (Sun.) 7:30 p.m.; (Thur, Sat and Sun.) 2 p.m.:** Miss Saigon will run for three weeks at the Wang Theater. tickets range from \$15-\$65. Tickets available at the Wang box office at 270 Tremont Street, Boston, or through Telecharge at 1-800-447-7400.

## Notices

**TCC Meeting.** The TCC meeting scheduled for Thursday, May 18 has been rescheduled for Thursday, June 15. The June meeting will be held at the Wang YMCA on Oak Street. Meeting begins at 1:30 p.m. Any updates or announcements? Fax them to 451-0727 by May 25.

**Chinatown Youth Initiative (CYI) Summer Internship.** The CYI internship is a seven-week program (July 5 to August 18) that gives participants the opportunity to learn about and participate in the Chinese community. The first three weeks involved workshops, discussions, guest speakers and field trips. The final four weeks are devoted to a project related to the community. The internship is open to young women and men between the ages of 15 and 19. Applications are due June 16, 2000. For more information, call the Chinese Progressive Association at (617) 357-4499; email: cppaboston@aol.com.

**Continuing Education at the New England School of Acupuncture.** Summer classes are available: Homeopathy: An Introduction to Energy Medicine (June 3 and 4); Yoga Stretch: The Foundation of Fitness (Thursdays, June 11-22); Western Herbs: How to Understand, Use & Select Herbal Remedies (June 18); Natural Therapeutics for Facial Rejuvenation: An Overview of Contemporary Esthetic Services (June 23). For more information, call (617) 926-1788.

**Insurance Help.** The Insurance Partnership, offered through the Massachusetts Division of Medical Assistance, can help small businesses pay for health insurance. The program benefits both employers and the employees. For more information, call Peter H. Caines at 1-800-399-8285.

**Census Forms Can be Filled Out Over the Phone.** Individuals who never received Census Forms can still do so by calling the Census Bureau toll-free numbers that are serviced in Chinese (1-800-471-9401), Korean (1-800-471-9131), Tagalog (1-800-470-9897), Vietnamese (1-800-471-7913), and English (1-800-471-9424). The Census Bureau has extended the availability of these toll-free numbers until Thursday, June 8. Asian American communities have been historically undercounted in every Census to date.

**Franklin Institute Scholarships.** Students planning to attend the Institute may be eligible for scholarships and grants averaging \$2,000 per academic year. The Institute offers nine technology degrees including a Bachelor of Science Degree in Automotive Technology Management and six certificate programs. Call Admissions Office (617) 423-4630, ext. 121.

## Letter to the Editor

Dear Editor,

Your May 5 article's summary of historical events gets it succinctly on almost all points. However, as president and counselor of the International Asian-American Association that was part and parcel of the Steering Committee on the Coalition to Protect Parcel C for Chinatown and other subsequent liquor and entertainment license issues, I strongly suggest that the Chinatown Neighborhood Council, headed up by Bill Moy, is not by any means the best nor the most direct line of communication to the BRA or the mayor's office.

Bill Moy, himself, and his supporters were in favor of Parcel C being sold to Tufts-New England Medical Center for the garage in return for plenty of linkage pay-offs. They were attempting to shut off debates on Parcel C issues on the council floor, especially to those who opposed his support of that garage, which is now a fiasco.

Elections to CNC offices are still heavily rigged in favor of "supporters," much like a communist party caucus. We would have lost Parcel C had our opposition been less vigilant and ferocious.

—Gerald C-W Heng, Framingham, MA.

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## FAMILY

# The Modern Mother

## Making the Best of Two Roles: Caregiver and Worker

by Angel Yuen, MSW

While the world is celebrating Mother's Day this month, we want to take our hats off to our mothers for their love and care. Thus, we would like to explore how mothers, who carry a dual role of full-time mother and full-time career woman, handle their lives.

Due to the rising standard of living today, a family may not be able to survive well while there is only one breadwinner. Nowadays, with greater opportunities in higher education and career choices in this society, many women can actually have a better job than their grandmothers and mothers. In fact, whether women work as sales persons or human resource managers, they still need to be at work at a certain time, meet deadlines, and stay late during peak seasons. In a regular eight-hour workday, a woman may spend a minimum of 12 hours for her company since she also needs to spend time taking a shower, preparing meals and taking transportation to and from work.

Having a working mother means providing a family with better financial security. With more income in the two-parent households, a mother's job may enable her family to afford a better life by choosing a better neighborhood and a better school district, letting kids take private lessons in fine arts or sports, or taking family vacations. However, in single-parent families, a mother's job may only allow the family to have a stable place to live, or simply allow her children to have a nutritional diet.

The more busy a mother is at work, the less time she may be able to spend with her children. For those who need to work more than one job to get their bills paid, they must struggle to find some time to spend with their children. To them, saying hello to the kids in the morning or kissing them goodnight at bedtime becomes a luxury!

Today, our children face more problems than those in previous generations. These problems may include: family problems such as divorce or finan-

cial instability; personal problems such as drug use and birth control; peer problems such as dating and friendship; as well as social problems such as violence in schools. When a problem with a child comes up, parents are usually the first ones to be blamed.

Often, we hear people in our communities express something like the following about these situations: "Oh, how come that mother did not stay home to watch her kids? If she stayed home during the day, that incident would probably not have happened!"; or "Oh, shouldn't they make their kids their first priority instead of their jobs?" Also, other naive people may simply respond: "Oh, that's easy. Let mothers stay home with their kids, then there will be fewer problems in this society."

Is that absolutely true? Is it really that simple? Then who is going to feed them, especially the poor? In this society, while some families are lucky enough to afford a comfortable life, some families' daily needs may only be met through public assistance.

The average monthly rent of a two-bedroom apartment may cost between \$600 and \$2,500 depending on location. Due to a lack of rent control, a homeless family who has obtained a Section 8 housing voucher could not easily find a place to live due to the high rent prices in the market. Does our society do enough to provide a safety net for those in need or in a family crisis? Does our society work its best to face new and more complicated problems?

Take for instance a client who came to our social service center at the Asian American Civic Association. She explained her difficult situation: "My mom is ill. I am a single mother with a school-age child. I can only work part-time since I need to take my mom to her medical appointments. A lot of the time, a two-hour appointment takes us a whole day because we need to spend almost three hours traveling to and from the hospitals. Sometimes I need to bring my daughter along with us since I have no [babysitters]. Whenever my mom feels better, I

can work 8 to 10 hours a day. Every day, I get up at 5 a.m. I need to take a shower and prepare breakfast for everybody. I have to be at work at 7 a.m. If my mom is too ill to pick up my daughter from the bus stop, I need to return home early. The school personnel said that they could put my daughter on the waiting list for an after-school program. With the money I save, we hope to move to a two-bedroom apartment one day."

While this is the month to celebrate Mother's Day, some mothers just cannot afford a moment to spend with their children. However, there are many ways to express your love to your mother. Even though there may not be a lot of time for you and your mother to get together very often, you may think about spending some quality time together. No matter whether it is only fifteen minutes or an hour, you and your family can laugh, talk, and enjoy a moment together.

### A Few Ways to Help Your Mother Out:

1. Cook her favorite meal for her, or take her to a restaurant.
2. Ask her for a shopping list and do grocery shopping for her.
4. Do some yard work for her.
5. Clean the apartment or house for her.
6. Draw her a picture or write her a letter which expresses how important she is to you.

### Ways to Spend Quality Time with Your Family:

1. Have a regular meal or a light snack together.
2. Go shopping together.
3. Take a walk together.
4. Listen to music or watch a movie together.
5. Discuss a political, social or cultural issue together.
6. Ask about each other's immediate concerns.

The article is funded by the New England Medical Center for the Chinatown Family Violence Initiative.

Note! The Sampan will publish a Health Feature June 16.

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## BOSTON PUBLIC HEALTH COMMISSION

### NOTICE OF COMMUNITY MEETING

The Boston Public Health Commission in conjunction with the Alliance for Community Health will hold a community meeting on **Thursday, May 25, 2000, 7:00-9:00 P.M., at the Quincy School, 855 Washington Street, Chinatown**, to present health data on the Chinatown community and to hear from you regarding your health concerns.

Sponsored by Mayor Thomas M. Menion.  
For more information, call **617-534-5395**

**REFRESHMENTS AND HEALTH INFORMATION**



## CITY

# 'Ricesticks and Tea' Pantry Serves Asian Food

By Carleton Cole

"Jasmine Rice (No Minute Rice or Uncle Ben's Please)," reads the top item on the grocery list for Ricesticks & Tea, the only food pantry in Massachusetts oriented toward Asian food. Though Western rice makers have boasted their ability to keep their grains apart, Asians generally prefer them to stick together. For three years the program has been serving up bags of glutinous rice, noodles, soy and oyster sauces and other culturally appropriate food to low-income Asian families in the Boston area.

Brenda Chin, a program volunteer, says that the charitable program helps fill a great need in Chinatown, where many residents struggle to feed their families. In 1994, the Chinatown Coalition estimated the poverty rate for Chinatown to be at 28 percent.

Though many charitable groups run food pantries serving less-affluent Bostonians, Chin says Ricesticks is the only one offering foods that Asians are familiar with. She says that other food banks in Boston-where she has searched for food appropriate to give out at Ricesticks-are "not culturally sensitive," offering very few traditional Asian items.

Ricesticks & Tea takes place in Boston on the third Saturday of each month, in the basement of the Unitarian Universalist Association's (UUA) Ministry at Large on Arlington Street. Last year, the program served an average of 280 people a month.

Project Bread, a nonprofit charitable organization whose most well-known program is "Walk for Hunger," predominantly funds Ricesticks, having donated \$5,000 a year since the program began in 1997. Several hundred dollars are donated each month by one or two of the 59 Boston-area UUA branch churches; this month's giveaway was supported by the First Parish in Brookline and the Arlington Street Church in Boston.

Demand for food is currently greater than the program can provide. Only those with an extremely low income and registered with one of a few local social service agencies, such as the Chinese Golden Age Center or the Asian American Civic Association, are able to take part in the program.

In March, more than 45 families were given groceries handed out by volunteers, many of which were members of the Brookline church. Each family received 2-3 bags, which included rice and noodles, as well as nonperishable foodstuffs geared toward the East Asian palette, such as canned straw mushrooms from Taiwan, corn oil from Hong Kong, fish sauce from Thailand and fried dace from China.

Touches of native flavor included Goldfish crackers and that quintessentially Yankee canned luncheon meat, Spam. "They like Spam; they ask for it," says Chin. She adds that if the program had larger refrigeration and freezer capabilities, they would also offer fresh produce.

Anne Copeland, program coordinator for the Brookline church, says donors from her congregation bought and donated to the pantry \$323 in food this month. She shopped with her daughter, Carrie Womack, and other middle school-age church members at the 88 Supermarket, a Chinese grocery. Copeland says the program was a good example of "building bridges of understanding" between communities, an important UUA concept. "If this project helps us understand our new neighbors, that's what this church should do," she said.

Several middle-school-age students from the church were heavily involved with all stages of the program, including drumming up support for funding among fellow church members, shopping in the 88 Supermarket Asian grocery and distributing the food on Saturday.

Erica Richmond and Rachel Flood Page, two other members of the church's youth group who volunteered for the project, said they enjoyed walking through the supermarket and being surprised by the unfamiliar products. Flood Page says she particularly enjoyed "experimenting with Chinese candy," and took a special liking to White Rabbit milk-flavored candy. Womack says her mother is interested in "diversity" and encourages her to learn about other cultures, even when shopping.

Volunteer Freddy Wong says his father, stepmother and two stepsisters are benefactors of the

program. His father is retired and his stepmother receives a small income preparing and serving food for a caterer. They live in Chinatown's Tai Tung Village, which Wong says is home to many hungry low-income families. "When I see them benefit, I feel joy," he says.

One recipient, an elderly man from Malden who asked not to be named, said that the Ricesticks & Noodles food "solves a lot of problems" in helping support his family. He says in order to feed his family of six he often goes to Haymarket on weekends to pick through the often-rotten leftover produce that the merchants could not sell.

But despite obviously helping fill the needs of hungry people, Tracy Duncan, church liaison and volunteer coordinator says, the program is not meeting the church's true goal of "empowerment, not charity." She says that the program originally was intended to educate food recipients about proper nutrition and cooking preparation skills.

The future of the program is currently under a 6-8 month review by the Unitarian Universalist Urban Ministry. The ministry is a social agency set up as an offshoot of the church by the Rev. Joseph Tuckerman in 1826 to help disperse the church's goal of serving all humanity, both in and out of the church. If the ministry decides that it would not be possible to infuse more empowerment into the program, then it may be given to another relief agency, such as the Red Cross.

Duncan explains that Tuckerman noticed "pockets of poverty" on a trip to Boston in the early 1800s, where new immigrant groups lived in squalid quarters, struggling to find adequate employment, healthcare and other basic needs.

Duncan also says that it is important to remember that deprivation is not limited to cities, but also can exist in inward-looking suburbs. "There's a poverty in homogeneity," she says. In addition to providing low-income urban Asians with familiar foodstuffs, Duncan says, the program is valuable for exposing white suburbanites to another culture. "The bridge goes both ways."

## EARLY INTERVENTION

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Qualified candidates should send a cover letter, resume and three references to: Sarah Neill, Chair of Assistant Director of Residence Life Search Committee, c/o Office of Human Resources, Simmons College, 300 The Fenway, Boston, MA 02215

Review of resumes will begin on Monday, May 22, 2000 and will continue until the position is filled.

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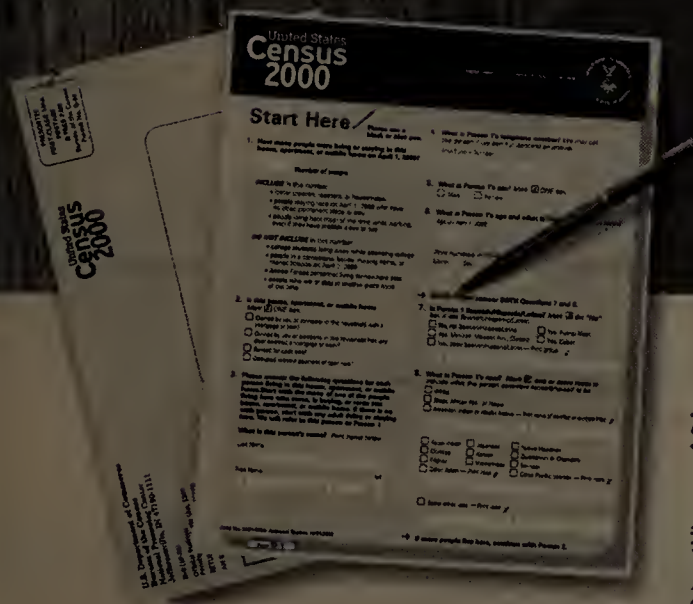
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# 您好！我代表公元2000年人口普查...



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United States  
**Census  
2000**  
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## 華埠新興旅館入境隨俗 看風水以增『地方味』

當訪客和房客第一次走進，預計今年六月開幕，位於中國城的DoubleTree旅館時，她(他)們將會看到依據中國風水設計的接待大廳，接待大廳裡會有一座供人休憩的花園，一座象徵帶來財富及盈餘的室內瀑布。同樣地，接待大廳的地板設計也是依據中國風水的原則來設計，藉以減輕訪客和房客剛進旅館的不安感。

建設計劃投資人，發展者在中國城的投資事業採用中國風水，近年來已成為一種流行趨勢，一則是為這些建設計劃投資人、發展者在中國城的投資事業帶來一些「地方味」，二則是消除當地居民因為近年來房租及地價上漲而面臨到搬離至中國城環圍地區的困境，以及感受到中國文化在這個美國最大最悠久的中國城逐漸消弱所產生的不安感。

這家擁有268間住宿房間的DoubleTree旅館部總經理Matt Kenny表示：「我們希望和中國城當地社區的居民相處愉快」。這家新的旅館就位於中國城MCA的隔壁。將來DoubleTree旅館的房客可以透過安排利用YMCA的設施。

Matt Kenny強調：維持和中國城社區的良好互動關係對DoubleTree旅館經營的非常重要。尤其是DoubleTree旅館將會面臨鄰近一些走中價位經營旅館的競爭，住宿DoubleTree旅館的經濟房一個晚上大約是美金130元，豪華房一個晚上大約是美金270元。

Matt Kenny說：「DoubleTree旅館的市場目標是以商務顧客為主，但是休閒度假的顧客對我們也是很重要的。」

Matt Kenny指出，DoubleTree旅館的優越位置，將會方便訪客和房客接近波士頓一些有趣的觀光據點，譬如說：歷史性的中國城、劇院區、波士頓公園，和自由步道區。

至於DoubleTree旅館最終會不會為中國城社區帶來現代化？Matt Kenny認為這個問題暫時不需要去考慮。而且他也對DoubleTree旅館一定會為中國城社區帶來繁榮和生意的看法持保留的態度。

Matt Kenny認為：「DoubleTree旅館不會像Tremont旅館一樣，租房費用是按時計算。所以只要我們的顧客多，自然會為中國城社區帶來生意。」

對這個建設開發計劃的投資、發展商Corcoran Jennison公司來說，這似乎是一個成功的發展計劃。波士頓市中心的土地越來越困難取得，Corcoran Jennison公司能夠以合理的價格取得土地，將DoubleTree旅館建於波士頓市中心極佳的位置，是因為這個發展計劃同時也包括把YMCA的DonBosco學校重新復校。

由於波士頓市嚴重缺乏旅館房間，目前到波士頓市的訪客只好住到遠離市中心的旅館。Matt Kenny說：「我們預計會為中國城帶來比平常多五百多位的觀光客，因此也會受惠中國城環圍地區的生意。」

除此之外，Matt Kenny也強調：DoubleTree旅館會為中國城社區居民帶來工作機會，從今年二月初開始我們已在招募經理人才。

Matt Kenny表示：「我們比較喜歡僱用和訓練中國城當地居民。」事實上，新旅館的櫃台部經理就是中國城社區居民，「我會盡可能地雇用中國城當地居民。」

在這個前提下，DoubleTree旅館目前和華美福利協會(Asian American Civic Association-AACA)合作，職前訓練中國城當地居民，並且借華美福利會(AACA)在Tremont Street, 200號的辦公室舉辦工作說明會。

DoubleTree旅館的人事部經理Tamar Axelord表示，延長工作說明會時間，是要方便一些工作時間固定的上班人士來參加工作說明會。

Matt Kenny說：「我們的雇用目標，是希望能雇用占總員工人數的百分之六十至七十的亞裔人士，我們希望能找到對人與人接觸，交流有興趣，或有

潛力的員工，並且訓練這些員工的社交能力。」

Matt Kenny也表示：「除此之外，只要場地不被預約，DoubleTree旅館也會提供優惠價格，出借場地給中國城當地居民，及社團組織開會。我們很願意以優惠的價格出借場地，和主持這些社區性的會議，如此地互相幫忙是比較公平的做生意方式，也對大家都有好處。」

DoubleTree旅館擁有各種大小的會議室，一個設備齊全的企業中心，大型的會議廳，和旅館接待大廳內的電腦工作區，以方便旅行的生意人使用。

Matt Kenny描述：「DoubleTree旅館將會是波士頓市是一家新穎小型的會議式旅館。」

Matt Kenny並指出：「對於那些休閒旅行的房客，我們也會推出黃金價格優惠計劃，讓那些周末休閒旅行的房客享受到價廉物美的住宿服務。」

DoubleTree旅館只是中國城下兩年計劃開發的新旅館之一，Loews和Ritz是另外二間計劃開發的新旅館。這些新旅館開發計劃，確實會為中國城社區居民帶來在當地社區工作的工作機會，以及旅館業的工作訓練機會。

如何去肯定這些開發計劃呢？等這些新旅館蓋好後，就可以真正地驗證它們對中國城社區居民的工作保證會不會實現。中國城社區發展計劃的協調者Martha Tai，就是對這件事情的後續發展有興趣的觀察者。

Martha Tai表示：「我們會仔細觀察它們如何雇用和訓練中國城當地居民，如果他們能雇用上至經理，行政管理人員，下至服務，清掃人員。這就將是一件令人鼓舞的事。可是我們還是不忘記，交通混亂目前還是中國城社區一件最嚴重的主要問題。」翻譯：賴榮宗

### 舢舨

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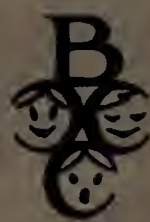
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1. **NO QUICK FIXES** 循序漸進，欲速不達
- no short cuts
  - no easy ways
  - cannot solve the problem quickly
  - go step by step

Example: There are no quick fixes if you want to get to an institution of higher learning.  
如果你想上大學取得學位一定要循序漸進，欲速不達。

(Yu Hong Guo - ABE Level 4)

2. **TAKE GREAT PAINS** 竭盡全能，全力以赴
- to make a special effort to do something well.

Example: If you don't take great pains, you will fail in your life.  
如果你做事不竭盡所能全力以赴，你只能落得失敗收場。

(Yu Feng Zhang - ABE Level 4)

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### 二型糖尿病：

## 亞裔人口所面臨的新的健康問題

翻譯：張金琳

隨著亞裔人口變得越來越美國化，他們的飲食和生活方式都在發生顯著變化；而這些變化所帶來的是二型糖尿病發病率的上昇。減少糖尿病危險的方式有：增加身體運動以及改變飲食，即減少動物蛋白質、脂肪和加工後碳水化合物化合物的納入量。一個健康的飲食包括大量使用水果、蔬菜和全穀類。對成人和兒童來說，防止體重增加和肥胖症非常重要。糖尿病是一種失調，即血液中的糖份含量超出正常率。它的症狀包括尿意過頻、口渴、疲勞、體重減少、皮膚敏感、視覺模糊、傷口愈合能力較差。糖尿病有兩種類型，其中都包含由胰臟引起的荷爾蒙胰島素缺乏。在佔所有糖尿病大約百分之十的一型糖尿病中，製造胰島素的胰臟部分被身體的免疫系統所破壞。二型糖尿病佔所有糖尿病的百分之九十，它的發病原因是胰臟沒能製造足夠的胰島素，還有肌肉和肝臟對所產生的胰島素沒有反應。大多數的亞裔和太平洋島嶼居民患有二型糖尿病。二型糖尿病的上昇已成為一個公眾所關心的健康問題，因為若不治療，它會引發一些併發症：在短期內，糖尿病會引起疲勞、尿頻和口渴；而在長期內，它可能導致失明、腎衰竭、心臟病、中風、神經麻痺和血液不暢。而最後兩者則可能導致腳或腿的截肢。在美國糖尿病是第七大死因，而在四十五歲至六十四歲的亞裔和太平洋島嶼居民中則是第五大死因。

據信美國可能有幾百萬人並沒有意識到自己患有糖尿病。二型糖尿病可以很容易地通過血液檢查得到診斷。醫生建議符合下列情況的亞裔應該進行糖尿病檢查：四十五歲以上、有糖尿病家族史、身體過重、缺乏定期鍛煉、懷孕時患有糖尿病、孩子出生時體重超過九磅。所有曾有過頻繁口渴或尿急或過度疲憊等症狀的人都應該進行檢查。二型糖尿病的治療方式包括：改變飲食、增加身體運動、服用口服藥及胰島素。飲食變化應人而異，但只需減輕體重一點點就可以大大控制糖尿病病情。口服藥可單獨使用，也可以和胰島素一起配合使用。此外，作為注射藥物的胰島素也可以單獨用於治療。隨著越來越多的亞裔人口採用美國化的生活方式，被診斷患有二型糖尿病的人數可能會持續上升。現在已經有越來越多的亞裔年輕人被診斷患有二型糖尿病。孤立孩子們盡可能積極地參加體育活動、進食營養均衡的食物、防止體重增加，這些會有助於防止糖尿病的危害。紐英倫醫療中心 (NEMC) 正採取措施，致力於建立一個亞裔糖尿病和肥胖病中心，以治療和防範美籍亞裔社區的問題。要獲得更多信息，請致電：

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作者：Richard Siegel (紐英倫醫療中心成人糖尿病診所醫生)

## 圖片新聞



上圖：亞裔社區選舉已經得到廣泛關注。Asian Pacific American Agenda Coalition日前舉行研討會，就此展開討論。上圖為Daniel Lam正在發表演說。



上圖：由亞美社區發展協會 (ACDC) 和華埠社區聯盟 (TCC) 合辦的就業及就業培訓會吸引了廣大社區居民。有三十五個公司和組織設攤求賢。圖為華美福利會 (AACA) 的就業培訓桌前，滿足慕名前來的人們。

左下圖：中國城Double Tree旅館日前在華美福利會舉行招聘會，有超過一百的各個層次職位需要用人。圖為招聘當天，便有獲得消息的居民前來填寫報名表格同時接受有關人員的面試。

下圖：互聯網的發展目前引起各界震動。由哈佛大學學生組織China Review舉辦的「走向數字化--大中國網絡研討會」日前吸引了包括波士頓以外地區的網絡愛好者。圖為有關人士在談網絡創業體會。





社區簡訊

波士頓華僑文教中心為慶祝中華民國第十任總統副總統陳水扁先生閣秀連女士就職典禮，定於五月二十日下午三時至四時半，與波士頓中華美國青年聯誼會、新英格蘭地區中華美國學生學術論壇暨僑教中心禮堂大廳聯合舉辦「慶祝中華民國第十任總統副總統就職音樂會」，邀請著名鋼琴家蔡崇力先生擔綱獨奏，併有來自波士頓地區各音樂名校優秀學生聯合表演。

亞洲學生中心(Asian Student Center)將於五月二十五日為國際學生舉行免費英語測試。這項測試將在東北大學(Northeastern University)E1大樓403教室舉行，時間自下午六點至八點。這項持續半小時的測試旨在幫助亞洲學生瞭解自己的英語程度，為將來接受更高教育、立足美國作準備。具體請電：617-789-4949或www.asianstudentcenter.com

華人天主教會主辦第五週年聖母出遊，湯美華主席歡迎各界人士參加。五月二十八日星期日十時彌撒後，大約上午十一時三十分，在神修組領導下，舉行聖母出遊。五月是聖母月，加上母親節，和美籍亞裔傳統月慶祝，華人教友踴躍參加，更有意義。有關該活動，請和高德神父(617-482-2949)或陳建立顧問(617-565-1353)聯絡。

波士頓文教服務中心日前鼓勵海外僑界踴躍報名參加「2000年臺北國際龍舟錦標賽」。僑界隊伍定於六月八日抵境報到，九日至十一日參加比賽，十二日提供一日觀光旅遊，預定十三日返回僑居地。參加隊伍，男子24-28人，女子組20-24人。歡迎有興趣者即日起至20日向臺北市體育會報名。(02) 2720232。具體事項請接洽波士頓文教中心：617-482-3292

僑務委員會為協助海外華商團體因全球性競爭趨勢，迎接商務電子化時代的到來，輔導海外華商應用網絡國際推廣商務及擴大華商團體間聯係之效益與商機往來，將於六月十三日至二十二日在臺北舉辦「海外華商國際網路應用研習班」。有興趣者請聯絡波士頓華僑文教中心：617-482-3292。

華人前進會夏季英文班和入籍班日前開課。該項目旨在幫助僑胞認識和立足美國社會，通過此活動也向學員介紹移民和工人的權益。關於該班的詳細情況請電：617-357-4499

華埠社區議會會於每月第三週的星期一下午六時在華埠夏里臣街一二五號天主教堂舉行。

華埠安全委員會會議於每月第一週的星期三上午十時半起，在華埠華盛頓街八八八號華信屋會議室舉行。

十年不出戶。  
香爐峰之南面是蓬山，但說也奇怪，蓬山之山形以及山中的樹木均不面向香爐峰，彷彿是故意與香爐峰相背似的。當地流行著兩句童謠："蓬山朝著我，狀元到清河。"

張元忬雖然足不出戶，但亦聽到這句童謠，心中大喜，豪情勃發地詠詩言志，其中有兩句是..."為問蓬山今轉未？不應辜負壯圖人。"

有一天晚上，張元忬做了一個夢，在夢中見有一位所坐之處破土而出，霎時雷電風雨大作，巨龍沖上雲霄之後，在半空向他點頭稱謝，並高聲說："我知閣下素來希望蓬山轉向，使童謠的預言能夠應驗，感君厚意，無以為報，我會盡力使蓬山轉向的。"

就在當晚，風雨交加，雷轟電閃，彷彿翻天覆地。翌日黎明，風雨停息，張元忬推窗遠望，發覺蓬山的山形及山上的樹木竟然改轉方向，彷彿向著他朝拜似的，張元忬想起那兩句童謠，不由得心花怒放。

不久，張元忬上京應試，果然奏捷，被欽點為辛未科狀元，名揚天下。

有朋友問我，今年千禧庚辰年(龍年)研竟有沒有龍這回事？按照我們中國曆法十二地支排列，龍是排在辰的第五位。

古代中國黃帝所著的衣服都繡有龍的圖案，名為龍袍，龍至聖至尊，很得人敬仰。

龍是幾種動物奇妙混合，如果想成為一條龍，一定要靜心修養一千年。在修煉期間，不能殺生，連一個螞蟻都不能殺，否則要再重頭開始。

修煉要有駱駝的頭，牡鹿的角；要有神靈的眼，母牛的耳，蛇蠍的頸，鯉魚的腹。功德已滿，破土而出，沖霄而去。

筆者無才，讀書少。現在擇錄清代清涼道人所撰述的"聽雨軒筆記"講述有關龍的故事寫出來同各位前輩分享，筆者無才無德，請多多指教。

明代穆宗隆慶(辛未)1571年，有一位讀書人名叫張元忬。少年時，他在稽山門外的香爐峰一間僧寺內潛心苦讀，希望能有一日上京考試，金榜提名，青雲直上。故此，奮筆疾書'壯圖'兩字，貼在居士的橫樑上，用以日夕見到，警惕自己努力讀書，他無旁騖地鑽研經典

1	2	3	4	5	6	7	8	9	10	11	12
子	丑	寅	卯	辰	巳	午	未	申	酉	戌	亥
鼠	牛	虎	兔	龍	蛇	馬	羊	猴	雞	狗	豬

古巴男童艾利安事件雜議

高路

筆者週前搭車去紐約，同車的有兩位南美裔男子，一路上沒事，聊起了當時的熱門話題古巴男童艾利安事件。適逢本地報章雜誌及電視媒體大量披露美國政府使用執槍警力，將男童自其舅公家衣櫃中挾出，那兩位南美裔人士對聯邦政府此番的強制行動大為不滿，極為憤怒地表示，他們認為美國政府和移民局的行為是在為古巴政府卡斯特羅張目，侵犯了最基本的人權。我告訴他們，根據蓋洛普公司所做的調查顯示，在接受調查的人當中，57%的美國人認為，政府為使艾利安與父親團聚，別無選擇，才出動聯邦執法人員採取了強制行動。只有3%的人，不認同政府的行為。其中一位南美裔人士說，美國人並不了解古巴人，邁阿密小哈瓦那區的古巴移民，之所以如此堅決地不讓步，其實是為了反對獨裁的古巴政府。我聽了他們的話，不覺好笑，對他們說，正是在這一點上，古巴移民沒能獲得大多數美國人的同情，因為他們把一個六歲的男孩拿來當作政治鬥爭的工具，無論他們的行為有多麼充分的理由，這種綁架式的爭鬥方式，使大部份美國人厭惡。

曾獲諾貝爾文學獎的哥倫比亞作家馬奎斯表示：艾利安真正的災難不是在波濤洶湧的大海中，而是在他踏足美國之後。馬奎斯對小艾利安成為

政治工具痛心疾首。確實，最近一段時間艾利安事件攪得美國古巴鼎沸不安。去年六月，美國試圖透過棒球外交拉攏古巴，又宣布了一系列改善兩國關係的措施，包括減少對美國人旅遊古巴的限制，加強學術交流和允許美國人向古巴匯錢和食物。克林頓近來更致力尋求撤銷對古巴實施了三十多年的制裁，好在任期結束前創下外交功績，小小的艾利安旋起一場美國和古巴間的外交風波，克林頓政府急欲平息風波的心情暴露無遺。


而古巴的電視節目中，有關艾利安的專題節目更是轟動。每到黃昏時刻，很多古巴人習慣收看一個稱為艾利安秀的新聞節目，以了解艾利安在美國的近況。艾利安自去年十一月隨母親偷渡美國遇難獲救以來，已經成為古巴最出名的小男孩，被捧為古巴的革命英雄，是古巴對抗美國的強力象徵。這個節目播出後，立刻造成轟動，成為收視率最高的節目，連卡斯特羅總統也不時出現在現場觀眾席中。

小艾利安事件不但對美古關係造成衝擊，在美國國內的政治發酵作用也逐漸明顯。在這一事件中，共和黨與民主黨的政爭也露出苗頭。佛羅里達州與德克薩斯州是南美洲移民表示，由於克林頓政府的粗暴行為，他們在大選中將不投民主黨候選人高爾的票

。國會中的共和黨議員，也趁機攻擊白宮，準備召開聽證會，要求司法部對其強制行動做出解釋，目的當然是搞臭民主黨，為大選布檮。也有一些人借「艾利安熱」動歪腦筋，想發一筆橫財。日前在電子灣拍賣網站(eBay)上，就有人拍賣據稱是營救艾利安時用的木排，拍賣叫價到一千萬美元，同時拍賣的還有艾利安用過的牙刷玩具等。

對同為移民的華人來說，艾利安事件有不少值得深思之處。其一是社區要團結。看看邁阿密小哈瓦那的古巴人，為了自身的利益，敢與移民局鬥，敢與聯邦政府鬥，雖然最後被政府鬥敗，但他們已在全美大張了聲氣，大顯了威風。今後，哪一個政治家敢小看他們的力量？回過頭來，看看我們華人社區，不團結，鬧分裂，在政治上始終不成氣候，從來沒有被主流社會重視過，可惜可嘆。二是對待新移民要不分地域，不分先後，不分合法非法，一視同仁。非法移民的問題，應由政府想法解決，華人社區不必多加指責。美國政府已準備提出法案，大赦1980年前來美的非法移民。非法移民既是一個政治問題，也是一個經濟問題，華人要遵守法律，也要善待同胞。

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本報預告

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讀者來稿

# 不一樣的天空

三月二十日，第一腳踏出機場，已是午夜十二時多了，天氣異常寒冷，寒風刺骨，聽說前兩天還下了一場大雪，與香港相比，真是不一樣的天空，這是我的第一個感覺。

我的偏頭痛老是不爭氣，痛了三天才肯罷休，可能是不習慣這裏的暖氣，我兩個女兒由於要趕著來美開課，所以與我的丈夫於半年前便抵達這個大學林立的城市；可是我要留在香港處理一些財務問題，房子的安排，工作方面及人際問題等等。

打開電冰箱一看，嚇得我一跳，裏面竟然空空如也的，廚房裏面只有鹽、白糖、醬油、米等必需品，其他一切欠奉，可以用家徒四壁來形容之亦絕對不會過份；更令我痛心的就是他們三人都瘦了很多，尤其是大女兒，今年16歲的她，由香港原來的110磅體重及30吋腰圍變成如今的85多磅及28吋，真是瘦得可憐，手腳冰冰冷冷的，面無人色，但型態方面無可否認是漂亮了很多，增添了不少少女的韻味，現在每天都不肯吃我煮的食物，她要吃些什麼 Lowfat 和 Fatfree 的食品，有親友告訴我看見她放學時好像在拍拖呢？莫非女為悅己者容，愛情的魔力當真不容忽視，一向怕痛的她，連拔一隻乳齒都要幾個人才能把她抓住，如今穿耳孔及脫黑痣她都說不痛，幸好她的成績還算不錯，學校寄了嘉許信給我們，還把她的個案及照片登在校刊內，以資鼓勵，這半年裏家中的事情都由她來打點，充當了我的職位，可謂變得乖巧了。

不過最令我痛心疾首的就是幼女，她現年才十二歲，行為變得非常散漫，懶惰驕橫，不可一世，可能在這半年裏她爸爸為口奔馳，又要適應這裡的新環境，還要父兼母職，連休息

的時間都不夠，難免忽略了對她的管教，真是教女無方；為了要彌補我的失職，所以她想吃什麼鹹水雞翼，梅菜蒸肉餅，煎豬扒等，我都立刻為她烹調，儘量去滿足她的需要；但她卻劈頭一句說我來了之後佔用了她的沙化位子，這些沙化是我在香港新買和 Pack 好運過來的，只有一張單座位和一張雙座位，平時她一個人霸佔了一張雙座位沙化看電視節目，現在要和我瓜分，她當然心裏不舒服，究竟是我瓜分了她的沙化還是她分享了我的資產，簡直是強詞奪理，喧賓奪主，究竟親情可貴還是物質重要呢？更說我遊手好閒，不務正業，賦閒在家，（其實我來美才不到一個星期），英文又說得不流暢，結結巴巴的，當堂把我氣得啞口結舌，眼淚終於忍不住奪眶而出，抑壓已久的鬱結洶湧而上，我獨自留港的辛酸又有誰理解呢？我真開始有點後悔，只是短短半年的光景，女兒對我竟然如斯無禮，惡言相向，如此疏離，完全抹殺了我的存在價值，在香港時她把我封成偶像，認為我是一個聰明果敢的人，甚麼都聽從我的；如今她放學回家，鞋子一甩，書包，外衣，襪子扔到一地都是，還拖出一張墊子到客廳中央，躺在上面，邊看電視已看過三、四遍的錄影帶邊吃零食，叫她去做家課，練琴，她總是支吾以對，拖拖拉拉的，過了半個鐘頭還不願去幹，我真想做這裏的第一個，第一個體罰孩子的母親，她說我真是如此做，她便去控告我，她又怎樣知道我現在的心情已跌到零點，如果只是為了看電視節目，又何須千里迢迢，離鄉別井，千辛萬苦的，遠離我八十多歲高齡的雙親，一個患癌病末期的兄長，其他兄弟姊妹及一直生活至今的熟識環境，放棄安

穩和可以維持生計的寫字樓工作及一所以自己擁有的房子，究因何事，現在我丈夫晚間在停車場當收銀員，通宵達旦，早上還要在 Supermarket 當理貨員，收入亦只能勉強可以應付生計，真是為難了他，而我卻要晚晚孤襟獨枕，為的只是他能多賺幾個銅板；我點過我們的房子裏共有十二個窗子，但總是牢牢的鎖著，百頁簾子永遠是垂下來，外面儘管是鳥語花香，風和日麗全都無法欣賞，四十來歲的我還要適應新環境，天氣，這裏的食物和新制度等，當務之急要去學駕駛汽車，辨認方向，學好英文，尋找合適的工作，分擔丈夫的壓力，管教好孩子，否則孩子學壞了，那果真得不償失，事與願違，正所謂良禽擇木而棲，又有所謂孟母三遷，為的是孩子能接受良好的教育，還要調理好他們的體質，一大堆的工作，如排山堵海般直迫過來，真叫人喘不過氣，使我有點茫然不知所終。

雖然親友們都幫上很大忙，如安排學校給女兒，幫忙租房子，添置家居一切物品及日常生活鎖事等，尤其是伯父一家人的全力支持，但人始終要自己站得穩腳才能撐下去，所謂長貧難顧。

我終於清醒過來，始終沒有忘記遠赴重洋來到這個國度，為的是下一代可以在完善的制度下健康地成長，況且這裏的空氣確實特別清新，希望她們能理解我們的苦心，奮發圖強，而我自己能儘快適應這裏的生活方式，有了合適的工作，自信心便會重新建立，明天將會更美好。

黃美英 寫於波士頓

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司徒賢律師在全美十大法律學院，紐約大學畢業，是麻省、新澤西、紐約三州註冊執業律師。曾被香港（一周刊）、台灣（聯合報）、美國世界日報、（Boston Globe）、（San Francisco Chronicle）訪問有關法律政策。 B120278

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GROUP NUMBER	GROUP NAME	DATE BILLED	DUPLICATE
158458752-00	ABC COMPANY	01/12/99	02/01/99
MEMBER NUMBER 148011063-00	MEMBER NAME JENNIFER D. JONES	INVOICE PERIOD 02/01/99 TO 03/01/00	PAGE NO. 1
COVERAGE TYPE: H		COVERAGE TOTAL	
PRIOR AMOUNT BILLED TO: 01/12/99		593.64	
ADJUSTMENTS: 0.00			
BALANCE FORWARD: 0.00			
TOTAL DUE: 593.64			
COVERAGE TYPE: H		COVERAGE TOTAL	
RATES EFFECTIVE: 01/01/00		593.64	
PLAN ATTACH: A/PAW			
COVERAGE FOR PLA		593.64	593.64
JONES JENNIFER			
JONES ANNA			
JONES JOSEPH			
JONES JAMES			

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1	\$16,704
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4	\$34,104
5	\$39,900
6	\$45,708
7	\$51,504
8	\$57,300

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等。另外一種，則是非固執地堅持中國文化，拒絕對任何西方文化的接受。對這兩種態度，記者在採訪中聽到的聲音是：「實在不必如此。」

史季用「Gaze」這個詞來表達自己對此的看法：「有些人拼命學美國人，有些人又矯枉過正。其實我個人對接受美國文化是採取很開放的態度的。和老



紐頓中文學校的孩子們跳起了「採蘑菇的小姑娘」。

的崔志潔女士在數十年美國生涯中總結出：「每種文化都有優點和缺點，希望大家可以盡量保留自己文化最好的地方，而不能把美國看成是偶像，什麼都跟著學。在美國文化中最大的缺點就是美國人的自傲，認為自己是全世界最成功的民主國家，是唯一正確的制度。其實每一個國家都有自己的經濟和時代背景，不能都用美國的模式來套。」

朱蓉說，「由於藝文國際的很多董事都是非常具有社會地位和經濟實力的，所以在很長的一段時間裡，我為了發展這個社團，就必須去參加一些社交活動。可以說，這些美國上流社會的社交圈和我們平時所看到的美國普通人的生活也是截然不同的。但我置身其中，始終不會隱瞞我作為中國人的文化背景和觀點。同時我為此感到驕傲。有些



紐頓中文學校的電子琴班，家長孩子一起練習。

美打交道，也需要了解他們的文化，否則你就很難和他們交流。作為管理者就更加不好工作。其實在美國文化中有許多是值得我們學習的。許多新移民來了這裡，對週圍發生的一切並不理解，而是整天為生活打拼，工作學業家庭輪軸轉。這樣的生活實在不易快樂。只要不是刻意去學去迎合，其實了解美國文化，最後自己也會真正樂在其中的。比如棒球，高爾夫球，這些運動最初是因為工作需要我不得不去學，現在則是真正喜歡上了，反而成了一種愛好。當然，學習美國文化的優點，也可以向你的同事推銷一些中國文化的長處。比如從地道的中國菜介紹起。中美文化有不同之處，但也有很多是相通的。比如在管理上，不論以前在中國還是現在在美國，最重要的是要體恤下級。要讓他們感到團隊工作的愉快。不要過多去指責他們，要給他們機會發揮自己。對於業務差一些的職員，給他們機會去進修。」

從某大出版社「跳槽」出來創辦了「劍橋出版社」(Cheng & Tsui Company)人刻意用和白人通婚等手段來期望提升自己的社會地位這其實很可笑。雖然我不反對異族通婚，但這樣出賣婚姻是可悲的。而且最終也得不到別人的尊重。

### 在美國發揚中國文化

一些中國人只是單純把它當作謀生手段那麼簡單來做：在這裡上課和以前在國內也不同。這裡做的功課需要培養大家的創造力。比如講解一條筋脈的時候，美國同學把它譜成曲子來唱，做成糕點來和大家分享，或者拍成照片錄像等等，都是生動有趣的學習方法。美國同學身上那種鑽研和熱愛的精神也是值得我們學習的。還有，西醫當中好的東西也應該被吸收到中醫當中來。嚴格的衛生習慣更是我們中國人值得借鑒的。」

正如朱蓉所說的，中國文化是世界文化的主流。經過幾代人的努力，才改變了大多數美國人把「中國文化」和裹小腳，留辮子之類等同起來的習慣思維。但是他們的腦子裡所知道的「中國文化」也不過是筷子，中國菜，熊貓等等。因此，由我們這些在美國的中國人傳播中國文化就成了不可推卸的責任。

朱蓉說，「其實我也不是刻意要去宣傳我的文化背景。但是，正如有了一樣好吃的東西，我都會忍不住要和我的朋友分享一樣。我覺得我是真正為中國文化感到驕傲，然後要去把它介紹給我所認識的人。」

黃或說，「我剛剛進這個學校的時候很驚訝，我的同學們竟然絕大部份是白人老美。全班四十多人中，我是唯一從中國大陸來的，另外還有三個從臺灣來，一個從香港來的同學，可見中醫在美國有越來越流行的趨勢。很多西醫棘手的毛病，中醫能夠看好。在波士頓有中醫協會，一些醫生名聲在外，不少成功人士會來求醫，其中相當部份是西人。現在中藥還沒有被NIH(National Institution of Health)接受，但針灸已經被接受了，去年開始也已經被很多醫療保險納入計劃。」黃或提及她的老師金燕萍，說，「中國人由於語言問題，在教學上常常會被美國學生提意見。但是金老師的教學卻得到了所有學生的交口稱贊。我的那些同學們說起她，都是用I LOVE HER SO MUCH來表達的。她的語言能力並不很強，但是她對中醫的熱愛，對教學的熱愛完全是從心裡發出來的。可以說，心誠則靈。我們這些中國人在介紹自己的文化的時候，如果都能夠自心裡發出熱愛，坦誠，那麼，別人自然會接納同時也會愛上中國文化中的精華的。」

### 對新一代的文化傳承

不少移民來美國的華人家長，最為頭痛的就是孩子的教育問題了。那些ABC(America Born Chinese)由於在學校接受的觀念完全不同於父母的觀念，於是就會有矛盾產生。對此，家長們共同的聲音就是，要讓孩子了解自己具有中國文化背景。

朱蓉笑說，她的一些ABC朋友都很羨慕她。因為他們覺得自己沒有「根」，又無法完全認同西方文化。實在很苦惱。

記者日前走訪紐頓中文學校。週日下午，來自週圍城鎮的中國家庭老老少少上這裡來過「中國日」。爺爺奶奶在這裡看「還珠格格」，爸爸在這裡打球，媽媽練木蘭劍，孩子們第一二節上的是文化課。接下來的時間就是根據興趣

選修。國畫、書法、話劇、手工、舞蹈等等應有盡有。

業餘任職於紐頓中文學校的姚潔瑩女士告訴記者，「紐頓中文學校具有四十年的歷史。不少老師都在這裡任教了幾十年了。他們並不計較報酬，卻是真正希望我們的孩子不要忘記祖先的文化。在教學當中當然也會碰到各種困難。比如孩子們常常會天真地問，為什麼我週末要在這裡學中文呢？我的小伙伴為什麼可以去玩呢？這時候，我會告訴他們，有些事情你現在不知道，長大了就會懂得多學一種語言是多麼快樂的事情。你的小伙伴不學中文，也許在學其他的語言。你學了這種語言，就可以和媽媽一起回到她的故鄉，和爺爺奶奶外公外婆說話，和那裡的小朋友一起玩了。有些孩子到了中國，才覺得學中文的必要性。在教學中，要適應他們的年齡特點，其實孩子很聰明，很有自己的想法。比如母親節，讓孩子們用中文為媽媽寫一首詩，做些小手工作為禮物送給媽媽等，都是培養他們熱愛中國文化的有效手段。但是也總有遺憾，我們的教材還不夠好，一些大孩子也慢慢就不來了。」

說起中文學校的同事們，姚女士感慨：「我覺得那裡真是一個華人小世界。週末的時候大家在一起，孩子們學習中文，家長在一起打球下棋談投資心得等等。我們的校長和管理人員都非常支持我們的工作。大家都沒有任何勢力的想法，一起研究教學方案，互相聽課，開講座，目的就是要讓這些孩子學一點中國文化。雖然這一切做得很辛苦，但弘揚中華文化還是要從孩子做起的。所謂眾人拾柴火焰高。」

### 爭取華人的主導權益

在中國人剛剛移民來美時，大家只是希望能夠有安穩的日子。絕大多數的中國人遠離政治，而只是賺錢做生意，藉此期望來提升自己的地位。但事實上，這是遠遠不夠的。

陸惠風教授認為，中國人在政治上沒有地位，就無法真正說「平等」兩個字。錢再多也是沒有用的，只有更多的華人從政，讓主流社會聽到華人的聲音，才是我們能夠真正提高社會地位的根途徑。

業餘擔任OCA(Organization of Chinese American)義工的崔志潔女士說，「亞洲人應該有更多的人來參加政治競選。更多的人到媒體去工作。只有這樣，主流社會才能聽到我們的聲音，才能夠讓我們爭取到各方面的權益。」對於李文和案件，崔女士表示極大不平，「美國在表面上是一個法制的國家，但是真正的法律程序並非如此。比如媒體對華人的宣傳常常是非常偏頗的，總是講一大堆中國的不好，特別宣傳中國威脅世界，這都是不公平的。中國人本身要團結，比如在美國的猶太人就通過努力已經有了很強的勢力，政府也不敢隨便把他們怎樣。」

要讓主流社會聽到我們的聲音，華商會(OCA)劉啓祥副主席則提出了「第一代移民」和「第二代移民」的概念。他認為，新一代的年輕人已經成長起來，他們與主流社會的溝通在語言上及理念上更能合拍與方便。比如年前「波士頓環球報」(Boston Globe)對中國城的有關報導就很誤導，華商會不僅為此提出抗議，還約見了有關記者進行溝通。面對主流媒體的指責，華商會同時致函中西媒體，為自己爭取利益。劉啓祥稱：「雖然我們是少數民族，但我們並不能容忍主流媒體任何不負責任的報導。」

除了個人參與政治活動之外，華人社區和華人團體的興旺也是使得華人提高權益，團結幫助有困難的華裔移民的具體方法。比如哈佛大學的中國留學生們通過開辦網站Harvard China Review來溝通更多華裔科技人材和主流社會的信息，組織各類活動幫助一些有志於從事網絡建設的華人來克服因為語言文化的隔閡對引入資金所帶來的困難；同時也向主流社會提供華人社區的信息；紐頓中文學校的副校長黃茵茵女士則說，中文學校現在已經不僅是孩子們學習的地方，還是家長互通信息的地方。就像一個小小的華人社會，大家互相幫助，關愛，團結。其實像這樣的各類華人團體，在中國城外隨處可見，科技網絡協會，中醫協會，醫藥協會，作家協會等等等等。其目的都是能夠讓我們在在美國的土地上傳達開來。

從教育界到藝文圈，從中國城到郊區，越來越多的華人移民在美國努力著，為自己耶為華人在美的權益。相信只要我們人人都盡一份力量，華人的地位和狀況就會得到更多的改善。



## 封面故事

## 尋找在美華人的定位

如果說，中國城曾經是華僑在美國甚至世界各地的唯一聚集地，那麼，今天的華人移民，尤其是新一代的留學生，則已經只把中國城當作一種思鄉懷舊聚餐的地方了。

走出中國城。經過幾十年甚至上百年的幾代人的努力，今天的華人才和美國社會的其他少數族裔一樣，在法律上擁有與白人同等的受教育、就業、社會福利等權益。然而，對於華人來說，真正的「平等」還遠遠沒有達到。這其中既有美國的社會系統帶來的陰影，也有華人本身所存在的缺陷所造成的遺憾。

如何在一片嶄新的土地上擁有你嶄新的事業和生活？如何置身美國成為主流一部份？如何面對不同的文化，如何爭取自己應得的利益？這些問題隨著移民到一個語言文化完全不同的國家，一天一天地，一件一件地在日常生活中慢慢暴露出來，到底置身於此地的華人要如何定位自己，而墮迷失自己呢？記者為此走訪了眾多各界人士，就此話題各抒己見。

## 有形的瓶頸

在相當多一部份的中國人看來，自己是美國的「過客」。因為文化和生活習俗的不同，造成了心理上的不能認同。其中的一些更是寧願逐漸封閉自己，成為了社會的「邊緣人」，自得其樂。任職於耶魯大學的康正果先生認為，我們來美國尋找自由，但同時也失去了另外的一些自由。這種「自由」，也許就是深夜騎自行車去朋友家聊天喝酒。但是在美國，大家各自忙生機，交流的機會少了。可以交流的朋友相對國內就更加少了。

主持「藝文國際」(International Institute)二十年的朱容女士笑說，我是自願做「過客」的。我們就好像是美國的客家人，不論我在哪裡，不論我和誰交流，不論我的英文多麼流利，我毫不掩飾，我是一個中國人，中文是我的母語，英語是我的第二語言，我有口音。

但不影響我和更多的人交流。

移民美國三十年，曾在哈佛大學任教的陸惠風教授告訴記者，華人在美國和其他新移民不同，歐洲裔甚至非洲裔移民來這裡三五年以後，即使英語還有口音，但別人很容易認同你是「美國人」。而中國人因為是黃皮膚，則常常被人認為是「外國人」。比如我在美國那麼多年，我的英語程度比絕大多數的本土居民要出色，我家裡的房子在本地居民區中最漂亮，但對他們來說，並不會就此認同我是「美國人」，他們會說，那裡有個非常有錢的外國人，或者亞洲人，中國人。

記者曾經在多年以前採訪「紅杜鵑」(Red Kites)作者閔安琪，談及華裔在美國主流文化中要佔有一席之地，安琪拿陳冲在好萊塢的經歷作比：因為你有一張黃皮膚的臉孔，你的角色就會被限制了。得到演出的機會也要少很多。於是你不得不去演一些三流角色來填滿檔期。

事隔多年，如今好萊塢的銀幕上，不僅有成龍，李連杰這樣的武打明星，也有周潤發這樣的文藝片明星，更有李安這樣的一流導演。而陳冲本身，也不再是當年靠「露」爭得地位的華裔小明星了。她導演的「天浴」，得到了主流社會的極大關注，而最新擔綱導演的影片又是全部好萊塢的投資。可見只要努力，隨著華人在美國的地位的提昇，華裔女性在美國主流文化中也是可以佔一席之地的。

## 無形的潛力

和朱容導演的交談中，最為感受深刻的就是她所說的，「在美國，千萬不要先自己把自己定位於少數民族，用非主流的姿態去適應主流文化。而是應該首先認為，自己就是主流的一份子。」

朱導演分析說，「這二十年來，我們不論是開畫展還是演出話劇，從默默無聞到被主流媒體廣泛關注，靠的不是因為我們是華人，是少數民族團體，而是靠

我們真正的實力。在波士頓有近兩百個劇團，要站住腳都一樣會碰到困難，千萬不要因此自卑。美國是一個開放的社會，而我始終認為中國文化是世界文化的主流。所以從來不要求別人把我們當少數民族團體來照顧，區別對待。事實上，評論界現在也從來不會提及這是個華人劇團之類，該稱讚該批評，都是和別的劇團一樣對待的。」

經歷過重重艱辛最後在麻省理工學院任職的曹教授同樣認為，中國人要在美國學術界立足，靠的不是裙帶關係，不是拍馬，而是真正的實力。他說，「土生土長的美國人在找錢，找社會關係方面都比我們這些外來的移民要有利。但這並不意味著移民就無法立足。大多數的中國人都很用功，在學術方面非常出色，這就是資本。」

曾任職於富利銀行，現任另家大銀行副總裁的史季小姐認為，「中國人在美國進入管理層相對來說的確不多。其中有專業的問題，也有語言的問題。擁有一個好學校的管理專業學位，是我能夠進入管理層的前提。在美國人的圈子裡，最為重要的是不亢不卑。中國人不靠拉關係進入上層，而在美國，這種複雜的人際關係還是處處存在的。比如現下我的一個女同事就常常會上層老板那裡打小報告。作為我，當然不可能同樣去打小報告。但也不能因此就聽之任之。適當的時候，我認為中國人也應該據理力爭。對於自己完成的工作，不論好壞，要讓主管知道，你做了什麼，千萬不要用人傳說的謙虛美德來對待。最根本的是，你在業務上要有真本事。當然，美國是自由社會，如果你真的覺得不開心的話，就可以離開，並不會覺得中國人就要比別人差一點。」

## 定位自己，取長補短

在美國的一些華人中有一種截然不同的思潮，一種是認為要「融入主流」，就必須去適應主流文化。比如說說流利的英語，吃西餐，打入白人的社交圈等

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每年五月的第二個星期，各處各地都洋溢著快樂笑聲，為表示及感謝母親對我們的關懷及愛護而致敬。現藉著這特別的日子，來探討一下那些帶著雙重角色——既是全職母親、又是職業婦女——的母親怎樣渡過繁忙的生活。

在越來越高的生活指數下，一個家庭若單得一個家庭成員工作，生活實在很困難！其實，因著高等教育的普及和職業範圍選擇多了，現代的婦女往往都可以找到一份比她們祖母或母親年代時更好的工作。因此，無論是做售貨員抑或是人事部經理，他們都需要準時上班、按時完成工作，甚至在旺季的時候加班工作。很多時候，雖然只是八小時的工作，但因為預備上班、午餐及花費在交通方面的時間，很容易便花上十二個小時。母親能夠有一份工作，即是說：一個家庭會有更好的經濟狀況。在一個雙親家庭裏面，母親有一份工作其實可以幫助到她的家庭過些更寫意的生活，例如：選擇一個更好的住宅區、更好的學校區、讓孩子們進入音樂班或運動課程、甚至去旅行。但是在單親家庭裏，母親的薪金或許只能夠容許她為家人找一個穩定的居所、或只是讓全家人得飽暖而已。母親越是忙碌在工作上，即是說，她能夠跟兒女相處的時間相對地減少了。對那些需要做多份工作去維持家庭經濟的母親來說，她們實在花盡九牛二虎之力才可以找出一些時間與兒女相處，對這些人來說，在早上或晚上能接觸兒女已是屬於奢侈品了。這一代的孩子比上一代的孩子要面對更多的困難，例如父母離異、毒品問題、甚至社會問

題，好像校園暴力問題等等。每一次，當問題一旦發生，人們立刻就把它一切的責任推在父母身上，他們隨口便說：「噢！為甚麼那個母親不留在家里看管她的孩子，若她那天留在家的話，那件事便不會發生了！」天真的人總會隨意說：「噢！那就容易啦！當所有的母親留在家里照顧孩子，社會的問題就會減少了！」這說法正確嗎？就那麼簡單嗎？那麼，誰去供應她們生活所需呢？特別是那些窮困的家庭！在這個社會裏，當一些家庭可以過著優閒舒適生活時，其他的家庭可能只能靠公共援助而生活。在二千年今天的麻省，三個成員的家庭大概拿到五百多元的公共援助。可是，一個兩睡房的柏文卻要六、七百元至二千多元的租金（視乎地區而定），又因為沒有租金管制的緣故，一個拿著第八類房屋津貼通知的家庭會為找房子而煩惱。到底我們的社會有否為有需要的家庭提供足夠的援助呢？我們的社會有否盡力去面對和應付越來越複雜的社會問題呢？

有一天，一位到社會服務中心申請服務的太太在說：「我是一個單親媽媽，照顧一個年幼的小孩。現今媽媽病了，我要時常帶她看醫生。很多時候花上一兩小時看醫生，時間就花了一整天，因為交通需時（往返醫院竟然花上了三個小時），有時，我還要攜帶我的女兒咪咪同往。當我媽媽好轉的時候，我便可以工作八至十個小時。每天，我早上五時起床，洗過澡、預備早餐。我要七時到達公司。一旦我媽媽不能去接咪咪下課的話，我便要提早下班。學校職員說可以為咪咪

申請課後託兒班。盼望遲些有多點錢的話，我們全家便可以搬進一個兩睡房的柏文！」

看官們，可知道有些母親在歡樂的節日裏，不能騰出時間與子女一起渡過，若你仍在思量想買些甚麼禮物、或做些甚麼事情去表達你的心意，我們可提供一些意見給你作參考。你也可以別出心裁，設計些特別的禮品，送給偉大的母親。

- 一、為她預備一餐她喜歡的飯菜，或者帶她上她喜歡的餐廳。
  - 二、當她拿著很重的東西，給她一個幫忙。
  - 三、問她需要些甚麼家庭用品，然後幫她買。
  - 四、為她剪草或做些園藝的工作。
  - 五、為她洗淨洗手間。
  - 六、當她開始說：「想當年……」的時候，告訴她：「其實妳為我們付上很多，我很欣賞妳。」
  - 七、獻上一句感激的說話。
  - 八、畫一幅畫或者寫一封信去告訴她，她在你心目中的重要性。
  - 九、將你的音響聲浪調低，讓她可以安靜一天。
  - 十、當你發覺她有敏感症的時候，切記不要送花給她，要送她別的東西。
  - 十一、當你想起你生命中一位女性朋友、親人的愛、關懷、友情的時候，可以考慮一下捐一些金錢去婦女庇護中心，以幫助其他的女人。
- 與家人共聚的時間，可以在一起：
- 一、吃一頓飯或吃些小食。
  - 二、唸一章書。
  - 三、散散步。
  - 四、聽聽音樂或看一部電影。
  - 五、商討一件事情。
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